



A JOURNAL OF PRACTICAL REFORM, DEVOTED TO THE ELEVATION OF HUMANITY IN THIS LIFE, AND A SEARCH FOR THE EVIDENCES OF LIFE BEYOND.

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GEMS OF THOUGHT.

Truth is like a torch; when shaken it shines.

Only a word; yet who can tell its power for weal or woe.

No one is wise enough to advise himself.
—German Proverb.

The saddest thing under the sky is a soul incapable of sadness.

Never think that you make yourself great by making others less.

To persist in living beyond our incomes is to live a life of dishonesty.

We never overcome only where we undergo.—Rev. Phillips Brooks.

Many of our cares are but a morbid way of looking at our privileges.

If thou would'st walk in light, make other spirits bright.—Denver Road.

Without steadiness of character in social life there can be no true friendship.

Do not judge a man by his failure in life, for many men are too honest to succeed.

Education begins the gentleman, but reading, good company and reflection finish him.

Mind is superior to things not because it is free from law, but because it is law in itself.

Success, in the majority of instances, depends upon knowing how long it takes to succeed.

Poverty is the only burden that is not lightened by being shared with others.—Richter.

The devil's army is drafted; the other side is made up of volunteers.—Ashland Wis., Press.

Some people cannot drive to happiness with four horses, and others can reach the goal on foot.—Thackeray.

The pleasantest things in the world are pleasant thoughts, and the great art in life is to have as many of them as possible.

Can a man or woman choose duties? No more than they can choose their birthplace, or their father and mother.—George Eliot.

Our desires always increase with our possession. The knowledge that something remains yet unenjoyed impairs our enjoyment of the good before us.

Goethe says that one ought every day to hear a little song, to read a good poem, to see a fine picture, and if possible to speak a few reasonable words.

Good nature and evenness of temper (says Addison) will give you an easy companion for life; virtue and good sense an agreeable friend; love and constancy a good wife and husband.

It cannot be too deeply impressed on the mind, that application is the price to be paid for mental acquisitions, and that it is absurd to expect them without it as to hope for a harvest where we have not sown the seed.

Letter from Rose Bushnell.

EDITOR OF GOLDEN GATE:

I have received Spiritual food so bountifully since I wrote you last, that I feel a little of its glory (although second hand) will not be dimmed if I share it with others. I find wherever my feet may wander, away from travel, away from the din and rush of city life, in the valley, on the plains, in the lowly dwelling as well as the palatial mansion, dwellings remote from each other, spiritual knowledge is there. Spiritualism sits enthroned, crowned with love, hope and honor. What can stop the incoming tide of spiritual light? Cyclones of slander, storms of malice, clouds of wrath, fears and doubts have not reached the depths of its clear flowing stream. It flows on placid and bright, with smiles of assurance, and bears on its trusting bosom tidings of everlasting joy.

Mrs. E. M. White, of Los Angeles, gave me the most convincing proofs of my son's return. Called names, spoke of events, and gave me *tests* that were beyond doubt. Spoke of a little confidence he had with me just before his last illness that no one in the form knew aught of. She took on his manner and intense emotion. The satisfaction it gave my bereaved heart none but the angels know. I trust this instrument for the spirit world will not keep her light hid from view, for its rays can illumine the paths of sorrow, and tighten the tender fibers of the broken heart that grief has been tearing away.

My visit in Fresno, California, was filled with pleasure and interest. I was the guest of Mr. and Mrs. Alfred W. Adams, the nephew of Hon. Amos Adams, who now resides in Washington, D. C. I was also the guest of Mr. and Mrs. William Degen, who gave me a reception in my honor, where I met some of Fresno's best citizens, among them Mr. and Mrs. N. W. Moody, the coming postmaster, Mrs. M. F. Wettenhall, a fine healer, and a sensitive of the purest ray, Mrs. M. E. Aldrich, trance speaker and test medium, a lady of culture and refinement; Mrs. Aldrich will visit San Francisco in July, and I am sure she will be appreciated as she deserves, as she is well known in Eastern circles.

Spiritualism in Fresno bids fair to bloom into a fadeless garden of flowers, that neither storms or tempests can destroy. Mr. Washburn, whom I met there, a very intelligent gentleman, who has progressed beyond the first shock of re-embodiment and has no fear of returning to this life again in the garb of his own "grandmother," informed me that his mother's remains were laid away to rest by the First Society of Spiritualists of Oswego, New York, thirty-three years ago. A Spiritualist funeral on those times was an event rather startling. The Society must have taken a liberty almost unheard of at that state of its history.

Progression has built its own "railroad" and is now running on "fast time" and "through freight." It is charging higher rates on envy, jealousy, selfishness and fraud, than heretofore, and does not care to take it at any price. Will the time come that this kind of freight will not be marked for shipment?

The truths promulgated through *media* of all grades and phases are given to the world every day and week. The grand, liberal, broad platform of our *press*, is plowing deep furrows in the soil of the orthodox field, and within the next decade of years there will be a marked change in the mind and manners of *their* people toward the free and independent thinkers of the age. What must be the joy of those noble pioneers that have passed on—Axa Sprague, William Denton, E. V. Wilson and a host of others, when they realize their teachings are shining out in all the brightness and splendor of the morning sunlight and noonday's rays? "There is more joy over one sinner that repenteth, than over ninety and nine that go not astray." The happiness and gladness, resounding through the arches of heaven, over the conversion of even one darkened mind to the realities of spiritual life and return, will add another star to their already effulgent crowns.

Oh marvelous power of love divine
That reach across the shores of time.

Fraternally,

ROSE L. BUSHNELL,

A PRIEST the other day, who was examining a confirmation class in the south of Ireland asked the question, "What is

the sacrament of matrimony?" A little girl at the head of the class answered, "Tis a state of torment into which the souls enter to prepare them for another and a better world." "Bein'," said the priest, "the answer of purgatory." "Put her down to the fut of the class," said the curate. "Lave her alone," said the priest. "For anything you or I know to the contrary she may be perfectly right."

Written for the Golden Gate.

Thoughts.

BY ALICE LINDSAY LYNCH.

Men do not understand the laws. They vote, but with a careless disregard as to consequences; simply to vote because it is expected of them, is the object most men see; to vote and be done with what they feel is something of a duty. This is not right. No man should vote who has not intelligence to study the situation, and the honesty to cast a vote for worth instead of politics.

And now that the question of suffrage to women is ripe, they should qualify themselves to meet the end which is imminent. Right is right; freedom is right, but it behooves each one to prepare himself to enforce the best results and advance humanity to its highest showing.

Rather should it be a mark of intellect than freedom, in the sense that those who could not read or write should not have voice in making laws or appointing lawmakers and rulers. This would spur each person of pride and progressiveness to learn these needed qualifications, nor would it injure those thus unqualified to vote, for they more often injure self by an ignorant ballot.

In the same way, persons unqualified should not teach. The person who does not read is not the voice to instruct others. There is just one thing our ranks need, and that is more intelligence. To honor a cause or advance a truth, we need minds thus endowed. Intelligence brings with it—in most cases—a yearning for higher truths and a determined effort to live up to the dictates of their best impulses and ideas of right.

But ignorance breeds idleness, or idleness breeds ignorance, which? and out of idleness grows a selfish desire. Selfishness is narrow; it looks more to No. 1 than to its fellow-men's interests. Covetousness grows out of selfishness and prompts its subject to speculate on other rights and credulity. So, the selfish prey upon the purse and feelings of their neighbors, and thus is ignorance proven an useful teacher.

This is generally speaking, but rogues are found in the highest ranks of intellect, but *hypocrisy* is then more easily deciphered on their brow. It takes all classes to make a nation. If we would aid the wheels of progress, we should give to progressive intellects the rights of instructors and advisers.

Come we into harmony aiding one another; not looking down on those less wise, but enforcing them, through desire for same privileges, to school themselves and walk at our side. For out of the mounds of ignorance despotic and unfair instructions flow.

MEMPHIS, TENN.

EDITOR OF THE GOLDEN GATE.

I am compelled to throw myself into the outstretched arms of your generosity, and ask you, through the columns of your paper, to enlighten me as to the meaning of "Evangelical Spiritualists," as per "ad" clipped from the *S. F. Chronicle* of April 13th. I am at a loss to understand the meaning of the *two* together. Single and alone I quite understand both; but *evangelical* attached to *Spiritualism*, leaves me at a point where I find I must inquire for knowledge.

Yours for the truth,

MRS. C. M. COFFIN.
ARLINGTON, KANSAS, April 21, 1890.

We give it up.—ED. G. G.

Sometime we do not wonder that so many commit suicide, life is so barren and worthless. We only live by an effort of the will. Suddenly our condition is ameliorated, and even the barking of the dog is a pleasure to us. So closely is our happiness bound up with our physical condition, and one reacts on the other.—*Thoreau*.

Practical Religion.

EDITOR OF GOLDEN GATE.

Those who were present at the late Independent Woman's Convention at Washington, must have observed that the speakers desired to purify religion from the corruption of the ages, rather than abolish it altogether, as some have supposed.

Will you allow one who is much interested in our moral and social relations to suggest that there was not enough distinction made in the convention between the true religion, made by God, and the false kind, made by man, which was denounced by Jesus so often in such strong and plain terms. He urged that the foundation of the then prevailing religion should be changed from opinions and creeds to fruits and deeds as a test of true religion, and we read in the Acts of the Apostles that the church became very harmonious and successful by observing this standard.

It is, therefore, truly heartrending to contemplate how many millions of people have been destroyed by the contending sects in quarreling over honest, but entirely useless opinions and thus proving the wisdom of the advice of the great founder of Christianity.

It is, therefore, suggested to the clergy, who are about organizing for a revision of their creed, that it is not yet too late to embody this broad platform, recorded in Matt. vii. 20: "Wherefore by their fruits ye shall know them," and no longer continue to repeat the old foolish errors of history, accomplishing nothing good, but on the contrary spreading inharmonious over the earth by thus building on a sandy foundation.

The time has come for all honest people to insist that their different religious systems, which are supposed to be in charge of the morals of the world, should agree among themselves what religion is, after meeting in conference and deliberating over their differences.

To this mode of settlement they have been invited, but some have not yet accepted this national way of bringing the millennium era.

Because of the unending conflict, the great army of progress find that in trying to make a brotherhood of humanity, the chief obstacle they have to encounter is the presence of a standing army which many nations require to keep the different religions from destroying one another.

It is also suggested to the more progressive churchmen, that they entertain the elevating proposal of substituting the God of love and kindness as taught by Christ in place of the imperfect teaching of Moses to a barbarous people.

This God who is described in the 19th psalm is already adored by all scientific people, being the same yesterday, to-day and forever, is in accord with the manhood of the world and is the God that Jesus worshiped. It is believed that if this suggestion were adopted it would result in the greatly desired unity among all denominations, which state of harmony must precede the time referred to by the prophet when there shall be but one God, one faith and one baptism to enable the churches of every name to outgrow all inharmonious conditions.

A MINISTER'S SON.

Mediumship in Mexico.

EDITOR OF GOLDEN GATE.

We take the following from *El Ferontario*, a paper published in Tucson, Arizona, in the Spanish language, and edited by D. Carlos I. Velasco. We would like to give the entire article as it is published in *El Ferontario*, but it is very elaborate and lengthy, hence will extract the principal points.

"Miss Teresa Urrea, daughter of Thomas Urrea, who resides in the village of Caborca, district of Alamos Sonora Mexico, has for about eight months been developing wonderful powers of clairvoyance and healing. These powers coming to her as they have, at the age of fourteen, unsought, and without any knowledge whatever of Modern Spiritualism, show how the spirits seek out and develop (if possible), every good instrument for their work."

"These honest, unsophisticated Mexicans call her a saint equal to the virgin Mary, and take it for granted that her powers are derived direct from God."

"People by scores and hundreds visit Miss Teresa, many of whom do not believe what they have heard of her powers, but all get proof by her telling their past, present, and sometimes future history, often to their embarrassment."

"Three ladies went to her disbelieving, to have a subject for laughter. She said, 'Two of you are leading upright lives, but one of you has acquired considerable partly by unfair means, and will have but little enjoyment of life until you change your course.' Which one of us is it? they all asked in concert. She said, it is not given me to tell which one, but as you go away from here, two of you will hear a bell ring; one of you will not hear the bell. The one who does not hear the bell is the one who needs reformation. It resulted as she said. They talked the matter over. The lady who heard no bell ring became frightened, went back to the medium, and on bended knees implored the medium to tell her what to do to be saved. 'Go sell one-half of your ill-gotten property; give the proceeds to the poor; from now, henceforth be charitable and just. Then you will have peace of mind and prosperity! The penitent promised to do as directed, and went her way more serious than she came."

"She heals the sick from all manner of diseases, even deafness and blindness. Many cases that have baffled the skill of the regulars, are cured by her."

A man who was badly injured in a mine (was supposed to be hopeless), was carried to her on a litter. She took some water, poured it on the ground, made a mud poultice, and applied to the injured part. The man was cured instantaneously.

"The medium on one occasion ascertained by her clairvoyant powers, that a lady a few miles distant was very sick, said she must go and cure her, and asked her father to accompany her. Accordingly she and her father went—found the lady just as the medium said—and was restored to health instantaneously. Her services are all rendered gratuitously."

"It will be supposable that the medium's control would be orthodox, but such is not the case. She says the greatest obstacles to human good and happiness are first, priest-craft; second, the inordinate love of the people for money; and third, the doctors. She (or her school) must mean the doctors of the old school persuasion—surely not the numerous physicians whose practice and teachings will, when understood and put into practice, revolutionize the world; such as Dr. Trull, Dr. Holbrook, Dr. Stockham of Chicago, Dr. Buchanan, Dr. Campbell of Cincinnati, and others too numerous to name, who are indefatigable benefactors to humanity. We say it would be as grand a mistake to set these noble philanthropists down as humbugs, as it would be to stone the prophets to death."

"We judge the medium's control had reference only to that class of so-called regulars who practice on the principles of 'ubivita tibivisus,' *contrari contrarius, curantur*. We do but cure one disease by producing another, etc., and other like abominations that should have died with Esculapius. Those M. D.'s who are always wanting acts passed to regulate the practice of medicine, are the class whom it is best to let alone."

There is a man in Camp Alamos who is personally acquainted with Thomas Urrea, the father of the Souvia seers and healer. He says their reputation for honor and veracity are unquestionable. Long may the young seers live to benefit humanity with her rare gifts, and I know that all readers of the GOLDEN GATE will join me.

Yours for progress,
N. A. PICKENS, M. D.
CAMP ALAMOS, Lower Cal.

In his "expose" of Spiritualism, Monday, April 14th, Rev. W. H. Claggett employed as an argument against it the fact that 'mediums would not be admitted to good society on terms of social equality.' Such points of attack are not well chosen. Would the chosen disciples of Christ have been admitted into 'good society' on terms of social equality in their day? Let us have all things put strictly on the merits!—*Boston Globe*.

Truly were I every evening to depict sunrise and every morning to see it, still I should cry, like the children, once more, once more!—*Richter*.

Written for the Golden Gate.

Re-Incarnation.

There seems to be quite a diversity of opinion on this subject. Many excellent people scorn the idea therein expressed, and at the same time do not hesitate to believe that their souls have existed in all the countless ages gone by, and will continue to exist through all the countless ages to come. As mortals, we know so little of life that it may be wise not to be too positive regarding a subject that stretches so far down into the dim valleys of the past, and so far upward to the sun-crowned heights of the infinite future.

Without affirming or denying, let us look at the diversity of manifestations of human life as they are presented in one generation in the various races and different parts of the world, illustrating so many gradations of character, intelligence, and spirituality, and see if we can discover a reason for the superiority of one over another except on the hypothesis of re-embodiment. It is generally assumed that the white race embodies the highest type of humanity. And in view of its wonderful inventions, superior scientific attainments, and vast variety of literary productions, it would seem to be a well-established fact.

Now the questions arise: How has the race attained this lofty summit? From what depths and through what devious pathways has it come? And to what loftier heights shall it ascend in the infinite cycles yet to be? If the white man crowns the apex of human attainment, is it unreasonable to suppose that he has passed through all the gradations of race, color and intelligence, to loftier heights, as an ever-progressive, immortal soul? First embodied in the dark race, with corresponding conditions, only slightly removed from our primitive progenitors, as set forth by Darwin; and thence onward step by step, through a long series of successive embodiments, with constantly varying shades of character and color, intelligence and spirituality, until the highest type is attained. I think this view is quite as reasonable as that entertained by those who believe that they have existed in an unconscious state through all the eternity of the past.

I have no positive, personal knowledge of an existence previous to my present embodiment; and yet I may have manifested some of the attributes of the human soul through a thousand different external forms, in the uncounted years that are gone. We are momentarily conscious of a thousand things manifested to our external senses every day, and when night comes we may not be able to mention a dozen of them. But they all have contributed to the soul's expansion, to the formation of character, and have left their impressions on the deathless spirit, to remain a part of its immortal inheritance.

I once heard one of the most gifted inspirational speakers declare that he was perfectly conscious of a previous embodiment on the continent of Europe. When I hear the highly inspired ones positively declare re-embodiment to be a fact of human existence, I shall not set up my opinion in opposition until I am better acquainted with the subject; and that acquaintance may make me quite as positive as they are on their side. Who can truly say, after a few fleeting years of earthly existence, even though it may compass three-score and ten, "I have learned all I can on this earth; I am prepared for a higher sphere of knowledge, a wider range of thought, a more exalted experience." The most of us have caught only a glimpse of the vast fields of knowledge that are spread out before us, so vast that we only have time to explore the borders that touch our existence.

Why this constant longing for those sublime heights of knowledge that can only be reached by slow degrees?

"Every wise observer knows,
Every watchful gazer sees
Nothing grand or beautiful grows,
Save by gradual, slow degrees."

This incessant longing is valuable, so far as it spurs us on to nobler effort. The child as it gazes out toward the star-strewn heavens, may long for a knowledge of astronomy that it may be able to measure the flight of the stars; and that longing constitutes a factor in its unfoldment. There is, perhaps, one in a thousand who can do almost everything that human hands can do; and that, apparently without study or preparation. It may be that the requisite skill and knowledge were acquired during previous embodiments. How else could such lofty heights of unfoldment have been attained?

The fact that many persons cannot remember having lived on this earth before, affords only a feeble argument against it; for millions of impressions are made upon the soul through the avenues of the external senses, that the memory cannot readily recall. There are persons who have acquired a knowledge of from five to fifty different languages that came to them so readily that it seemed to be only a review of what they had learned before. Are not such cases strong presumptive evidence of previous embodiment? The superior skill and intelligence that some people manifest in various arts and trades, even under adverse circumstances, seem to indicate that the thinking and reasoning faculties have been unfolded in some manner in the years gone by.

According to the science of Phrenology the highest type of the human head,

viewed from the front, is the oval form with the larger part uppermost, showing large intellectual and spiritual development; enabling the soul that possesses it, to rule its own passions and to sway and uplift others in the scale of intelligence and spirituality, by a wonderful and almost irresistible power. If any have not attained to this exalted type, let us make the best of the circumstances and privileges surrounding us, trusting that somewhere in the vast universe of intelligent existence we shall have ample time and opportunity to unfold the immortal attributes of our souls to gather wisdom at every step in the onward march, round out our loving natures to a divine completeness, and ascend to the lofty heights of spiritual power where we may be worthy to take our places with those exalted ones, who by their presence and labors on the earth, helped to exalt and glorify humanity, there to be crowned like them, sons and daughters of the infinite Father.

Oh loving angels, pure and bright,
Guide all our trusting souls aright
To higher spheres;
Till wisdom's fair and golden height,
Shines out to us in truth's clear light,
Through endless years.

FRANK SWEET.

COLUMBUS, OHIO.

Erroneous Teachings.

EDITOR OF GOLDEN GATE:

How often do we hear Spiritualists say, we ought to be Christ-like; we ought to obey his teachings; we ought to strive to cultivate the Christ-principle, and very much similar laudation of Christ. I wish to ask, where do we go for our ideas of Christ, Christ-principles, etc.?

Does not the New Testament give the only account of this man to be found in the world to-day? I will admit that Jesus or the Christ, taught many beautiful truths and excellent moral principles; but did he not also teach some of the most objectionable doctrines that ever fell from the lips of mortal man?

I wish to point out some of the objectionable features of his teachings, not only objectionable in themselves, but untrue and clearly fallacious. I call attention to Mark 16, 15-16: "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; he that believeth not shall be damned." Spiritualists, can you accept this as a foundation of your future hopes? Belief is surely accidental, depending upon environments and education. I sincerely hope no Spiritualist desires his brethren to become Christ-like in this respect, to believe in the damnation of all who do not believe certain doctrines.

Again, turn to the twenty-fifth chapter of Matthew, and there read the awful vengeance that is to be wreaked upon his enemies. Verse 34 reads: "Come ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world." I don't see how the Presbyterians can give up their fore-ordination doctrine while this remains in the Bible. Verse 41 reads: "Depart from me ye cursed, into everlasting fire prepared for the devil and his angels." It occurs to me this is rather harsh language to come from one who is called the meek and forgiving Jesus. What comfort can Spiritualists find in such an abominable doctrine as is here taught? Every man or woman who has had any intercourse with the spirit world knows this is false. There is no everlasting fire for anyone. There is no devil and his angels.

I invite attention to one other passage in John 5, 28-29: "The hour is coming in which all that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." The part of man that can hear the voice of Christ or anyone else, does not go into the grave. There never will be a resurrection of the body that is laid in the grave—and if those who have done evil shall be to be damned none can by any means escape, for the Bible itself says, "there is none that doeth good; no not one."

Spiritualists have advanced too far to accept any such erroneous teachings, and I think it well to remember when Christ is so highly lauded, that these and many other erroneous teachings which are ascribed to him, he taught well for his day, but it won't do for the nineteenth century. Far better quote from Davis and Britton, and Denton, Wallace, Lillie, Brigham, and a host of other Spiritualists of modern thought calibre, than to be continually going back to the dark, dead past; and calling up its representative men as teachers for this live, progressive, philosophical age. W. CAPP, M. D.

SANTA CRUZ, April 22, 1890.

The golden beads of truth and the silken cords of love, twisted together, will draw men with a sweet violence, whether they will or not.—Cudworth.

To live is not merely to breathe; it is to act, to make use of our organs,—our senses, our faculties,—of all those parts of ourselves which gives us the feeling of existence.

Don't always search for the serious side of things. The man who has no eye or ear to the ludicrous is an unhappy mortal. Next to virtue, the fun in the world is what we can least spare.

FORM OF REQUEST.

To those who may be disposed to contribute by will to the spread of the gospel of Spiritualism through the GOLDEN GATE, the following form of request is suggested:

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[TITLE PAGE.]

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From the Sun Angels' Order of Light.

[Written for the Golden Gate by its guardian angel or soul mate, spirit Eona. In answer to questions, by J. W. Machie, J. B. FAYETTE.]

To the Brother Saidie will say: Brother, what is Eternity? How long is its duration? Of how many ages or aeons of ages does Immortality consist? There is an immortality before us; there has been one in the past. Thus, opening a mighty door of thought, Eona will take the brother by the hand and turning our back upon all that is of the present, together hand in hand we will wander back o'er the trail our own feet have walked to reach the present. We will go back to the time when this earth was young; when man as the crowning result of creative Law stood upon its shores, the animal man knowing naught but that he existed and that nature supplied his every want. Then in a central sphere, we speak with bowed head and reverent heart of this the central fount of life and light,—existed as individualized souls the defile sparks or babes, that were dual in their natures, who yet were to wed with matter, passing out under the arch of Light into the atmosphere that would receive and cherish them as emanations of Deity. These were destined to become the children of the planet, to people the world.

In the Heavens that surround other worlds were ministering angels ready to respond to the voice of the Infinite that speaks in the depths of every exalted soul. Some of these had, through wedding with matter, gained their angelhood, and were prepared to labor for the good of other worlds and their people. Among these was our Mother Saidie, who, with her own hand gained the mastery over matter and stood in the presence of the Infinite, ready to accept any field of labor wherever they might be attracted. They saw in this child of the Father, planet earth conditions of great promise; and they also saw, how, through conditions of inharmonious that were born within its very heart, there would come revolutions, upheavals, storms of sorrow and unrest to its people. Their children and those they loved were then to gain their angelhood, and then some were tasting the cup of experience on other shores, but ever their thoughts and purposes centered upon this world, and they accepted this as their field of labor, watching its unfoldment with longing love.

Eona need not recount the history of the planet. You can open that book and read as is recorded. But there is a history recorded only in the annals of the better land that tells of efforts on the part of the Angels of Light to create a spirit-world where the light from the central sun may illumine the world, while at the same time the children of Deity who should people the planet must wed with matter, and in this wedding become part of the planet. Like plants indigenous to the soil wherever planted, they became of the earth, earthy. Being born, they gave birth to thought-children, and these became their eternal possessions, forming a spirit-world in which the spirits dwelt when free from their material forms.

All this time councils met in the higher life and in the higher spheres of other worlds. The world in which Saidie and Saidaire had dwelt for ages, had served its purpose in the economy of Nature, given its lifeless dust back to the Laboratory of the Infinite, and gave birth to its spirit orb in which spirits now dwell independent of incarnation. Here, too, oft was discussed the plans that had birth in the exalted minds of Wisdom spirits, and thither Saidie oft repaired to gather strength and inspiration for her work. Because of her unfoldment and fitness for the position, to her was given the place and position of Wisdom Mother to earth. In her hands was placed the mission which she is to fulfill to labor for the highest good of the planet, until the standard of Divine Truth shall be firmly planted here.

To accomplish this, and also to lead her children home, she is endowed with authority from the Infinite. She long ago sent forth her call and gathered together her children, and with them are also the children of other constellations, who must gain their angelhood through contact with matter, and at last shall stand in the presence of the Infinite, his redeemed children.

Thus, long ago you came with many others, willing to share in the burthen that are the outcome of a mighty effort on the part of the planet to place its thought and spirit worlds in their proper harmonious relation to the central spheres.

The Order of Light is an Order established long ago in the higher heavens. The Wisdom Guides saw the necessity of thus forming a nucleus of power that should in time exert its influence upon the planet, and in time build its counterpart upon the earth shores. The Order consists of members who are reaching out for greater light and knowledge than has been found elsewhere, and as no Order or Society for the greatest good of all can have birth upon material shores except it first exist in the spheres, so you may look to the highest spheres for the prototype of which, as yet, you see but a faint shadow. In union is concentrated strength; therefore, in the halls of Light we are banded together as an Order. We have our meetings, delegates from every planet in our system meet with us, and all join heart and hand with Saidie for the good of the world she loves, and has ministered to so long. Our messages are given by inspiration. We have needed to crowd the gates

of circumstance, else this nineteenth century should close ere the object on which the heart of our Mother rested, should be accomplished.

Think of the ages of time, of the constant waiting and labor, of the longing effort to accomplish; then look over the records of the world that are at your disposal, and you can see the efforts of the higher angels all along. Here and there a mind has been inspired by a truth beyond that of the level where the masses rested. And now, Saidie's chosen few on whom she relies and who are enshrined within her heart as the objects of her love, must meet storms and adverse influences. It is easy to sail with the tide, but extremely difficult to stem the same and work one's passage to yonder harbor, where every hope lies at anchor in Life's smooth seas. With faces turned homeward, and firmly set thereto, however, they will resolutely press on nor turn aside, for already many have caught a glimpse of tower and turret gilded with the sunlight, and hear familiar tones floating on the air. Echoes of the past are waking in earth-land, while patient guardians rejoice as they are recognized by the inmost souls of their own who now walk the valleys of incarnated life, where the spirit sleeps now, to waken when again the mists shall part, and the released spirit meets the loved of other days.

Memory stirs within many souls, and scenes like half-forgotten songs are beginning to be tinted with reality. This brother half awakens to know and realize the facts that are his own. We are now only upon the threshold of success. The future is bright with promise. Day has but dawned; we patiently wait for the shining of its mid-day sun, and meanwhile will continue to crowd the gates of circumstance, for the time is near when Saidie's work for this world nears completion. Her eyes catch glimpses of the yet-to-be, and her ears catch the notes of a deeper melody and richer harmony, and she faintly would be away where fields of greater glory beckon her aspiring soul. But she turns from the view with greater love than mortals know, and seeks again her own, those whom she will first lead triumphantly home.

The Infinite has promised redemption for those she loves, and as a result of this, the banner of the higher heavens shall float o'er the earth. Many a beacon be lighted, and error shall totter on its throne. Then the upper courts will ring with hallelujahs yet unsung, for Truth shall triumph and Life have banished death.

May the time be hastened by the uniting efforts of every lover of Right, Truth, and Justice. With the love of Eona.

[Written for the Golden Gate.]

Mission of Pain.

BY DR. JOHN ALLYN.

When Cicero felt the chills of age coming on, he retired to his villa at Tuseular and wrote essays that possessed so much literary excellence that they have run the gauntlet of the remorseless criticism of eighteen centuries, and still survive to entertain and instruct mankind. In his essay concerning age, he says, "Old age need not be burdensome." When he wrote that I am sure he had not been afflicted with an incurable disease, which was both slow and painful in its progress. I think the saying of Thomas Paine would be more appropriate: "There are times that try men's souls." It is not difficult to see what the mission and object of pain in our physical organism is. Without it we should not do as much as we now do to conserve that beauty and excellence of proportion so essential to the best development of the race. In fact, we should grow careless and become mutilated at an early period of life did not the fear of pain continually exhort us to avoid accidents. Where the local road in Oakland slays its tens, it would then slay its hundreds.

But when we inquire why there is so much suffering with incurable disease in old age, other questions are presented. In fact, it opens up the whole vast subject of our pilgrimage in this mundane sphere where life is a perpetual struggle from the cradle to the grave. It may be safely said that one's life that is not a struggle is of but little use to himself or others. If it may be fairly assumed that the inevitable struggles with the difficulties of life are calculated to develop our strength, it is equally plain that the struggles of old age with incurable disease are calculated to develop that fortitude of soul which will survive the dissolution of the body, if any mental qualities can. Here seems to be an argument for the continuity of life or the immortality of the soul. If the sufferings incident to old age cultivate qualities of mind, only to perish at death, would it not be contrary to the law of uses that runs through all natural processes. This argument is not conclusive, but may be worth something as corroborating more direct evidence.

By actual converse with people of mature minds somewhat given to reflection, I find there are three theories entertained in regard to the future. One is, that at the dissolution of the body the mind perishes as a necessary result of the loss of its organism. The second is, that the mind or soul passes out of the body in its entirety to live through an organism of more refined material. The third is, that it passes out with all its acquired quali-

ties to await its chance for another incarnation. By this theory the soul is relieved of that mass of memory of non-essential experiences that would only be a hindrance in its next embodiment. By both these latter hypotheses the fortitude of soul cultivated by inexpressible suffering up to the time of dissolution of the body, would be one of the most valuable qualities of soul either in continued life or in another embodiment. The poet sings "Sweet are the uses of adversity." And happy is that soul that can find "tongues in stones, books in running brooks, sermons in stones, and good in everything."

Again, when with advancing age, there is an incurable disease of such a character that the taking of free exercise in the open air, which would under most circumstances be inspiring and invigorating, only aggravates the disease to an unbearable degree, I think a problem is presented with which Cicero did not have to grapple. It is no doubt common to all in advancing age, that fatigue is sooner felt, and that it takes longer to recuperate, but I speak not of this.

Again, when he writes an essay and studies carefully each sentence, and tries to express plainly in well turned periods each idea, and on sending it to a magazine it is returned with this note, "Your article is not adapted to our columns, but we express no opinion as to its intrinsic merits." Or your manuscript is only worth so much to us, naming a less sum than he has been accustomed to receive for similar work, though he have other means of living and does not care for the money,—yet the painful reflection comes to him that his intellectual, as well as physical powers, are waning. The fact that he was unconscious of this before does not help him now. Perhaps this is an experience that Cicero had not encountered when he said "old age need not be burdensome."

But some things can be said in favor of old age that our friend fails to mention: One can feel that he will soon in the process of nature get out of his diseased body and be clothed upon by a glorious body, adequate in every way to express himself through;—but alas, the intervening struggle, the increasing pains, the deepening shades through which he has to pass, may put to the test his best religious principles and his firmest fortitude of soul. But reflection should teach him—what experience can not as yet—that nature is adequate to all her processes, and what in the distance seems almost impossible will be easy if not pleasurable. Thus, as the deepening shades advance, before they reach total darkness, light will break from the other side, and the countenance be lit up with a smile amid the throes of dissolution. And then as he sees the evergreen hills in the distance—sympathizing friends advancing to receive him, and troops of children playing upon the lawn—his soul will be thrilled with supernal pleasure un-felt before.

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MAGNETIZED PAPER

FOR DEVELOPMENT AND HEALING.

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Shattuck Hall.

EDITOR OF GOLDEN GATE.

Shattuck Hall corner of Eighth and Broadway streets, is the center of the Circle of Harmony in Oakland, under the management of Mrs. F. A. Logan at 2:30 and 7:30, every Sunday. The afternoon is devoted to relating experiences by any one or all present; and the evening to an address, after which tests by Mr. Pattison, Professor Ewens and others, are given.

Last Sunday afternoon and evening Prof. Ewens gave very many remarkable tests of names of spirit friends, also scars upon the limbs of gentlemen in the audience, acknowledged to be correct. Mrs. Gardner described several spirits and Mr. Pattison sang an impressive song, gave tests, and personated different characters and nationalities, thus proving beyond a doubt the individuality of spirits from the other shore.

Mrs. Gardner exhibited a pencil sketch of a Hindoo, who, she claims is her spirit control, as she has seen him several times clairvoyantly. It was sketched in a few minutes by Professor Ewens, who has made a beautiful oil-painting of it. Mrs. Logan witnessed the work, which was executed at her home 1107 Twenty-third avenue, East Oakland. REPORTER.

Circle of Harmony.

EDITOR OF GOLDEN GATE.

Circle of Harmony in St. George's Hall, 909 Market street, opened at 10:30 A. M. last Sunday. Mr. Cook and Mrs. Rutter sang several pieces very sweetly. After an invocation by Mrs. Logan, Mr. Wheeler opened with a suitable speech for the occasion, and Mrs. Wheeler gave several fine tests. Dr. Temple outdid himself in giving tests and words of encouragement. Dr. Clapp, of Santa Cruz, gave an interesting experience. Mrs. Hooper spoke in defense of mediumship. Mr. Hull introduced Mr. Brooks, from the East, whose tall, commanding presence and words of wisdom and wit, ingratiated him into the sympathies of a California audience, uniting the Atlantic and Pacific, whose waters surge in crystal wavelets, with undulating melody, which find responsive chords of Harmony in hearts attuned to rhythm and poetry.

Loise and Genevieve Reed, the dear little twins of four summers, sang a little song about the angels, and thus closed the meeting, to be resumed next Sunday. F. A. L.

Oakland.

EDITOR OF GOLDEN GATE.

At the Spiritual Church of Humanity the afternoon services consisted of spirit descriptions and messages, many of which were given; and those receiving them were exceedingly grateful. These Sunday afternoon meetings are devoted exclusively to descriptions of the departed ones.

Sunday evening after singing and invocation, the guides of Mrs. Edith E. R. Nickless spoke from these words: "The Rise of Spiritualism." Many messages from the unseen ones were given, and all were recognized.

Services every Thursday evening at the Synagogue, Clay and Thirteenth streets. Sunday afternoon and evening at California Hall, Clay and Eleventh streets. R.

Children's Progressive Lyceum.

EDITOR OF GOLDEN GATE.

The possibilities for happiness are boundless since the resources of Love, who fashioned each spirit, have no limit. Among the steps our parent prompts us to take is the assembling together for intelligent recreation. Two of these assemblies were the entertainment on last Saturday evening by the Children's Progressive Lyceum, in the hall at 909 1/2 Market street, where it has been meeting for some time, and the regular session on Sunday morning. The entertainment attracted a large number of people and all enjoyed the session.

On Sunday the attendance was very good and the exercises had some unexpectedly pleasant features for many, among these being short addresses by Messrs. Moses Hull and G. H. Brooks, of Michigan, who touched upon the value of lyceum work, the requirement of harmony and concert of action, and the need for spiritual teaching. Nearly all of the other performances came from the younger members, although some of the older members contributed some thoughts upon the general topic for the day, the moon. The pupils in general furnished so many replies that it was continued for another Sunday. The conductor, Mrs. A. L. Balou, succeeded in eliciting many words of wisdom, with the assistance of the leaders, many of whom had sound reflection given them. The other performances were: Nursery rhymes, Lillian Holmes; recitation, "I am my Mother's Little Darling," Cora Mitchell; recitation, "My Little Baby," Leona Willis Reed; nursery rhyme, Joseph Terren; recitation, "A Little Girl's Thought," Ella Miller; recitation, "Charley Minded," Lena Miller. A new group was formed and at the leader's meeting Mrs. E. E. Lincoln, Mrs. M. C. Richardson and Mr. Living-

stone C. Ashworth, were selected as leaders for groups requiring instructors.

Another step forward was taken by the selection of topics for general discussion in advance. Those for May are arranged as follows: May 4th, "The Moon;" May 11th, "What should we read and what should we avoid in reading?" May 18th, "What influence has music on spiritual development?" May 25th, "The language of flowers." These will be bulletined on the blackboard in the Lyceum each Sunday before their discussion.

The next social meeting of workers and leaders will be held at the residence of Mrs. E. A. Nicholls, No. 109, Eighth street, Wednesday evening, May 7th. W. J. KIRKWOOD.

St. Andrews' Hall.

EDITOR OF GOLDEN GATE.

The meeting at St. Andrews' Hall was held last Wednesday evening, April 30th, as usual, the hall being well filled and the audience well entertained. After the opening song by the audience, Mrs. Rennell read a poem, "Spirit Return," which was written by one of her guides, Mr. Bliss. Hon. J. P. Dameron followed with a few minutes' speech on the subject of "Spiritualism, Its Conditions and Life in General." Master Willis Read recited a short selection. Dr. E. Robbins, through his control, Prof. O. S. Fowler, gave a fine reading of the character of Mrs. Ladd-Finnigan, our popular test medium. After the usual notices by the Secretary, Dr. Harlow Davis, and Mrs. Ladd-Finnigan, gave a number of fine tests from the platform, all receiving them being well satisfied. Dr. Robbins' control closed the meeting with a spiritual invocation.

Meetings will be held every Wednesday evening, at 8 P. M., at 111 Larkin street, where Mr. Harlow Davis, a very excellent medium, will give tests.

M. H. W.

Fraternity Hall, Oakland.

EDITOR OF GOLDEN GATE.

The First Association of Progressive Spiritualists of Oakland, held their usual exercises last Sunday, Dr. Macorley, presiding. The afternoon meeting was opened with singing, and an invocation by Mr. R. Cowell was given, also remarks by the President, after which, Mr. Patterson gave a number of tests, most of which were recognized. Mrs. Cowell gave excellent tests, which were readily recognized. After the opening exercises at the evening meeting, Mrs. Ladd-Finnigan occupied the platform. Quite a number of tests were given throughout the audience, and nearly all recognized.

At our last Wednesday evening meeting, at Kohler's Hall, quite a number had assembled. After the opening exercises, Mrs. Gardner and others made remarks and gave their experiences; also gave some fine tests, which were recognized. Singing and poetry was also given by the controls.

Next Sunday afternoon, Dr. Temple will be ordained minister of the Church of Spiritualism, by Dr. Macorley, President, under the auspices of this association. At the evening meeting, Dr. Temple will occupy the platform in giving tests. All are cordially invited to attend. Doors open at 7 P. M. Yours fraternally, MRS. DAVIS, Secretary.

Gone Home.

From near Downey, Cal., March 30, 1890, Mrs. Abigail D. Van Buren, aged 69 years.

The latter years of her life upon earth, were to her in passing only so many mile-stones along the highway of experience, indicating to those who should come after her the progress she had made, and the faith which, (in her case had been added to knowledge), that

"This life of mortal breath
Is but a suburb of the life elysian,
Whose portal our common senses
In vain shut from our vision."

So calmly and sweetly the angel of deliverance came that e'er she was scarce aware of the change, she was welcomed to Life's new morning. A husband and two daughters remain to lovingly cherish her virtues and rejoice in her spiritual presence and comfort. These funeral services were conducted by the writer.

SUE M. JOHNSON.

Correction.

EDITOR OF GOLDEN GATE.

I took your advice and carefully read the Washington letter by Hon. Amos Adams. He has been led into one error. Captain Wirtz was never implicated in the assassination of President Lincoln. As commander of Andersonville prison he was responsible for the deaths of thousands of brave men who came into his power through the misfortunes of war. For this he was tried, convicted and hanged. It seems to me well to correct this error while it is fresh.

Sincerely yours,
R. B. AVERY.

FROM A GRATEFUL PATIENT.

DR. A. B. DONOHUE, Maquoketa, Iowa.—You, without doubt, think me either dead, or else without gratitude or true appreciation of what you have done for me. You no doubt remember me as the man given up to die with a combination of diseases from head to foot, that wrote you from Miltonville, Kansas, while you were in Florida last winter. Well, I had been suffering with kidney, bladder, lung, head and skin diseases, for nearly six months, and was almost a walking skeleton when I applied to you for help. As the M. D.'s, with their accursed drugs, had failed to do anything except to make me worse, I had given up all hopes of recovery. When I received your diagnosis, which was very correct, and the box of remedies, I obeyed implicitly your instructions and began to feel improved within forty-eight hours, and by the time my month's treatment was through, all my diseases had vanished. Still I should have taken it longer, for I was quite weak. Do you think I had better send for another month's treatment? I expect to be at the Clinton camp meeting next summer, and will see you there. I hope you will be enabled to keep your health good for many years, for such a healer as you are is truly a blessing to humanity. I am most truly yours,
D. C. SEYMOUR.

LIBERTY, MO.
[See advertisement in another column.]

Written for the Golden Gate.]

Riches and Happiness.

BY G. A. REED.

Before it was fully understood that "the kingdom of heaven is within you" the following saying—"A rich man shall hardly enter into the kingdom of heaven"—was beyond the reach of our comprehension, but now it is very plain that a rich man hardly ever enters into the kingdom of heaven or what is the same thing the kingdom of heaven hardly ever enters into him because the kingdom of heaven signifies peace, rest and good will in a world love. During the last forty years I have been intimately acquainted with many men who have arisen from poverty and become wealthy, "rich" as the saying is, and I have noticed, with scarcely an exception, that as man becomes possessed with this world's goods, as he becomes rich he invariably loses his peace of mind; he is no longer the kind, genial man he was in the former years. Once he used to meet you as brother and friend; came to see you and would engage with you in friendly conversation, felt, or seemed to feel, an interest in your welfare, was kind hearted toward you and your family and you felt his influence for good; when he called on you or you on him, the almighty dollar was with the all absorbing theme of conversation. When this same individual becomes rich in this world's goods how easy it is to see the change that has come over him; he has lost that congeniality of spirit, and if he calls to see you now, 'tis not the old friendly call, of years ago; oh! no—'tis not in his eye, in his every movement, and the chances are that his seemingly friendly call will show itself in some low selfishness—dollars and cents will in nine cases out of ten be the object of his visit, and very frequently if he is disappointed and he fails in the object of his visit you will see Satan himself in his eye, even if his tongue speaks not. The love of money has become his ruling passion. Money is his God. The finer susceptibilities of his nature are blunted, and the kingdom of heaven is no longer there.

I know there are honorable exceptions to this rule, occasionally a Leland Stanford will come to the front and startle the world with his efforts for humanity; but such men are few and far between; would there were more of this kind of rich men. For they are the ones that will solve this great problem of Labor and Capital; such men remind me of what I saw in my journey overland to California last fall.

In passing over that range of mountains from which the Sacramento takes its rise as you are descending into the valley, passing down through mountain gorge and canyon, you suddenly hear the roar of many waters and as the train goes sweeping on you discover—not a spring—but a river come rushing out from under the foot of a mountain many thousand feet high. The stream is clear as crystal and large enough to run the machinery of a large factory; nor summer's heat nor winter's cold seems to affect it, but there it gushes out so clear, so pure, that even the muddy waters of the Sacramento fail to pollute it for miles below.

There are few such streams in the world as the one referred to and few such men as Hon. Leland Stanford—so that we can truly say, "How hardly shall a rich man enter the kingdom of heaven."

Education is as important to the child as culture to the earth. You are too wise to except crops without planting. It is just as rational to expect improvement without education.—Channing.

Agitation prevents rebellion, keeps the peace, and secures progress. Every step the gains is gained forward. Muskets are the weapons of animals. Agitation is the atmosphere of the brain.—Wendell Phillips.

It is not the people who shine in society, but the people who brighten up the back-parlor; not the people who are charming when they are out, but the people who are charming when they are in, that are good to live with.

If one wishes to take things easy when one is old, it will be necessary to take many things that are not easy when one is young.

No true man can live a half life when he has genuinely learned that it is only a half life. The other half, the higher half, must haunt him.

Any person knowing of the whereabouts of Harvey Mott, will confer a favor by addressing the undersigned.
THOMAS CRAHAN,
4014 W. HELENA, MONTANA.

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TRANCE MEDIUM,
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CHICAGO, ILL.

N. B.—Persons sending name, sex, day and month of birth, with \$2. I will give a reading by letter. They are at liberty to ask questions.
JAN 1890

SPIRITUAL FRAGMENTS.

By J. J. OWEN.

Late Editor, for 24 years, of the *San Jose (Cal.) Mercury*, Editor of *GOLDEN GATE*, and author of "Our Sunday Talks."

APPRECIATIVE ENDORSEMENTS:

Both interesting and instructive.—*Leadville Herald and Democrat*.

Every thinking mind can reap consolation and benefit from them. They constitute a philosophy in themselves.—*The Idler*.

These gems treat of spiritual subjects in a very beautiful way, and will give satisfaction to many a reader, in this permanent form.—*Albany*.

The volume is not only beautifully gotten up, but abounds with inspired facts, and is a credit to the author.—*Charles P. Cocks, Brooklyn, N. Y.*

"Spiritual Fragments," is a treasure of priceless value to the world, and must be appreciated by it in due time.—*Kiley M. Adams, Vincennes, N. Y.*

They deal with some 750 distinct subjects. The teaching is on the whole sound, and uttered with great literary grace and lucidity.—*Medium and Daybreak*.

They will be found interesting and instructive reading. The book is embellished with a fine life-like portrait of Mr. Owen.—*Religious Philosophical Journal*.

Mr. Owen was for a quarter of a century editor of the *San Jose Mercury*, and is well known throughout the West. He has always excelled as a writer of humanitarian editorials.—*Golden Era*.

I find in it "rest for the weary," encouragement for the weak, hope for the despondent; in short, a panacea for many of life's ills, if these thoughts were but coined into practice.—*Mrs. R. S. Little*.

A collection of choice gems of thought on a very large variety of topics, all of which are treated from the broad, liberal standpoint of a man of culture, experience and deep spiritual conviction.—*W. J. Colville*.

They should be in the hands and form a text-book for every thinking, reflecting Spiritualist in the land; it should be constantly by his side and used as a text-book of the higher teachings of Spiritualism.—*Hon. Amos Adams*.

Such "Fragments" are "a whole thought" for the mortal. They are good to lie round where they can tell their tale to the idle moment I never open the volume without finding a thought or a suggestion that stirs the mind.—*Charles Dawson*.

Coming from the pen of Hon. J. J. Owen, editor of the *GOLDEN GATE*, San Francisco, there is no doubt in the minds of those who know of the writer and his literary efforts, that his "Spiritual Fragments" will be veritable crumbs of wisdom.—*Oliver Branch*.

The day it came my wife took it as I was showing it to her, and has kept it ever since; and occasionally says "Here, John, and read one of them. She finds a good deal of consolation in these 'Fragments,' and keeps the book on her work-table and in her hands about all the time.—*John Wetherbe*.

It is packed full of the grandest, most elevating and inspiring sentiments that I ever read. I can not open it to a single page that I do not find something that commends itself to my better and nobler self. It can but do a great good.—*W. H. Smith, of the Damon Safe and Iron Works Company, Boston, Mass.*

I think your book is a beautiful gathering of pearls of wisdom and truth, which may well grace the library of every Spiritualist, and to those who walk in sorrow's sombre valleys, upon perusal of many of its cheering pages, find many a cheering ray of light which shall illumine their pathway and inspire fresh vigor to their faltering energies.—*Samuel D. Greene, Brooklyn, N. Y.*

It is precisely such a work as would afford appropriate readings for our Sunday services and Lyceum scholars. Those who have been in the habit of reading these noble ethics as they have appeared in each issue of the *GOLDEN GATE*, will rejoice to find them gathered up in the form of a handsome and attractive volume.—*Emma Harding Britton, in "The World."*

I feel that I am blest with a true spiritual friend that I keep ready at hand to cheer me in times of despond. It certainly embodies the true precepts to a correct and therefore heavenly life. Sweeter fragments are never gathered. Never were placed before the world. And we speak for them a mission Equal to the truth of old.—*Sarah A. Ramsdell*.

On this Coast especially, and to an extent among the readers of Spiritual literature throughout the world, Mr. Owen is appreciated as one of the most graceful and forcible of writers advocating the cause of "Modern Spiritualism;" while the editorial fraternity of California agree, from long acquaintance with him as a secular editor, that he is a writer of fine general ability. We shall give "Spiritual Fragments" a place in our most valued collection.—*The World's Advance Thought*.

They touch upon a great variety of topics, but the main themes are the power of love, the influence of home, the vitality of the spiritual in man, the spread of free thought and the decadence of religious sectarianism. Mr. Owen is a clear, forcible and earnest writer. There is the ring of genuine conviction in everything he writes, and no one can read a few pages of this book without gaining suggestions for thought. If every Spiritualist had his candor, moderation, tolerance and high aspirations, the Cause would be much stronger than is today.—*San Francisco Chronicle*.

I must say, Brother Owen, your "Fragments" are soul-searching, love-seeking, harmony-inspiring and peace-giving to all who have tasted the sweet waters of Spiritualism, and the pure nectar of its divine truths. Some of its passages are like hanging baskets of rare and fragrant blooms in the "Garden of the Gods." They are like healing balms to many a worn and weary traveler on the dusty road of doubt. They portray the grand sublime principles of Spiritualism in symbols of beauty, and sing songs of sweetest gladness to the lone soul that is weary and longs to pass away, and lightens again the threads of angel-taught truths.—*Rose L. Bucknell, San Francisco*.

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[From the GOLDEN GATE.]
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JAN 1890

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Anniversary Address.

Delivered Before the Spiritual Temple Society at Berkeley Hall, Boston, Mass., Sunday Afternoon, March 30, 1890, BY MISS JENNIE LEYES.

Specialy Reported for the Banner of Light.

This is a day of rejoicing, when, in both hemispheres, great assemblies of glad hearts are celebrating the advent of Modern Spiritualism, heaven's latest and best evangel of love and light to earth. The morning and the evening of another day will close a marvellous period of revelation from the spirit-realms of life. Forty-two years! a number that is luminous with prophetic meaning; for it is the multiple of two most mystic and significant numerals, six and seven. The first number, six, is the measure of the sacred six-pointed star; the star that symbolizes the union of heaven and earth; the descent of the spiritual and the ascent of the material in a vital interblending of the two worlds, the visible and the invisible. This star also typifies the sublimest law, the two-fold law of progression, evolution and involution, that holds for supreme purpose and culmination the perfecting of man's whole being into the likeness of Deity and oneness with the Infinite Perfection—the crowning achievement of love and light.

So, too, the second number, seven, is a perpetual emblem of "sweetness and light"; for it is the measure of time; the great choirs of tone and time; the ceaseless successions of soul-lifting marvels of music and art, and the glorious processions of truth-lighted days that, under angelic inspiration, have been powerful factors in the advancement of the race. And this number, also, is the sign of the secret of true immortality; the law of the soul's divine constitution, which to apprehend and to achieve is the consummation of perfected personal immortality—the crowning glory of creation in infinite love and light.

Thus so divinely numbered is this day of days that we celebrate. And never before has there been so much cause for rejoicing in the world as at the present time; for never before have the great hopes of humanity approached so near to realization. Yet every cycle of time has had its own baptism of revelation. For as methetic as the castellated movements of the stary firmament, are the impulses to earth of renewing spirit-powers that herald and accomplish every new awakening of the human mind. From that primeval morn when man first stood upon this planet, a conscious being, up to the present time, there have been similar outpourings of spiritual truth, and similar manifestations and ministrations of spirits. But as human capacity to receive truth has expanded, the revelations have increased in significance and power. The light has been cumulative, and progress more accelerated. Hence, since the dawn of the latest dispensation, humanity has advanced with far swifter movement and to far higher levels.

And in this century the light has come, not to any one people or nation, nor to any one creed or caste. When in this chosen land the rap from the spirit-world sounded, it quickly re-echoed through the civilized earth. Hearts listened and looked upward everywhere; and through that attitude of eager hope and expectancy, countless avenues were opened for an illumination not local and limited, but universal and unlimited. What had been but a vague hope now became a vivid reality. The Ideal became Real. The veiled dreams of aspiring souls now emerged to unfold a divine fulfillment! And how marvelous the uprise of the world at that signal! How wonderful the impetus then imparted to every domain of human effort and aspiration! What words can fitly picture the unprecedented progress of these swift-speeding years?

In this land, where then, beyond the West, stretching to the far Pacific, was a vast, unsettled wilderness, now clusters everywhere stately cities and towns, all aglow with the lofty ambitions, the giant energies, and the splendid achievements of modern civilization; and, moulded in noble proportions, new State after State has risen, star-crowned, and claimed place in the grandest federation of freemen the world has yet seen. In both continents people after people have pressed upward to new heights of liberty and power through the fires of determined revolution; till now, below the equator, the last throne has gone down in the flood-tide of a peaceful evolution. From sea to sea, almost from pole to pole, there is now one grand sisterhood of republics, at once the hope and justification of hope to other waiting nations; the ideal of the patriot becoming real.

And in the eastern hemisphere what inspiring changes! In Asia, ancient empires, long closed to other people, are now open to all nationalities; and their sovereigns are hastening to utilize not only the blessings of modern discoveries of science, but also the benefits of modern methods of legislation and education; and this means, ultimately, the entire reconstruction of life in all the oriental nations. So, too, in these years, the vast "dark continent" has been traversed by heroic heralds of progression, led forward by spirit-explorers—the hero, Stanley himself, declaring that a power stronger than his own will has impelled him into paths that were not of his planning. Soon over the broad Congo and the beautiful Luallaba will float the white fleets of commerce, bear a swift transformation; and opening that immense land to a future happy republic, to be founded, we believe, by civilized

African-Americans, who will have taken peaceful possession of their own fatherland; one ideal of the explorer becoming real.

And in Europe what prophetic steps toward the coming sublime federation of the world! Italy now stands one strong united people; the kingly crown higher than the papal tiara; and Rome is no longer simply the guarding citadel of a church, but the free, secular capital of a consolidated nation; with Bruno living again, and leading to higher liberties—the ideal of Italy's patriots becoming real. So, too, with greater and lesser kingdoms banded together, the German nation advances, and presents the spectacle of a martial monarch sincerely trying to help his people to a higher and happier social condition. And France, phoenix-France, has risen full-winged from the ashes of empire, a sterling and steadfast republic, growing to be a fit counterpart of that stanch little nation in the Alps that has so long radiated through Europe the heart-fire of a true republic. Every throne feels beneath it the mighty overturning lever of liberty and fraternity; spirit patriots leading onward the human to the realization of Freedom's ideals.

Slavery, and the inhuman sale of human beings, has not ceased entirely; but in three continents, from millions of serfs and slaves the shackles have been broken forever, the ideal of the liberator becoming real. And far greater millions of toilers, the bondmen and the bondwomen of labor, are rousing to a keen consciousness of their divine rights, and at the call of spirit-ought leaders they are rising to break the old-time bonds, and create for themselves a new social order. Artists and artist, inventors and educators, ruler and legislator, all have felt the vivifying touch of spirit-inspiration.

And religion, too, has yielded to the transmuting power of the spirit. Where, in the first days of the New Dispensation, but one or two voices dared deliver a message greater or truer than the creeds contain, now from thousands of pulpits there is taught a literally new gospel. Less of the infinite powers of God, and more of the infinite possibilities of man; less of the imagined requirements of Deity, and more of the actual necessities of humanity; daily life, its sacredness and sublimity, its divine duties, opportunities and responsibilities, these are now more and more often the living themes of the ministry. Pastor and people alike are bringing catechism, creed and confession to the tribunal of illuminated reason. They are hearkening anew to Christ's fearless injunction: "Why judge ye not for yourselves?" The Presbyteries may now cling to their rigid, cold Confession; but it is destined to melt away in the light of Spiritualism; for angel-messengers are writing the true Scripture in their very midst. We will quote from a Presbyterian Sunday School book that is now in constant circulation. Speaking of a bereaved mother, the authoress says: "Her daughter still seemed to walk by her side in that strange soul-companionship which so many of us know with some beloved one dead to the world but not to us. In all our busy coming and going we bear them with us. Their influence is as potent in our lives as when changing eye and speaking lip met our own. Sometimes when watching a great congregation slowly gather, there comes a wandering thought of those others, unseen, whom so many are bringing with them. What would it be to the speaker if he could see his great invisible audience?" In the light of such words as those, glowing with the warm radiance of the truth, the creeds cannot much longer survive. For the ministering spirits are there, and here, and everywhere, an innumerable multitude, pouring upon life the regenerating truths that they themselves have learned in the spirit-realms; coming to reconstruct religion, and to reconstruct to the uttermost the whole scheme of mortal existence.

There are vast wrongs yet unadjusted; vast miseries waiting to heaven yet unassuaged; myriads of minds yet un instructed, and myriads of souls yet unilluminated by one ray of spiritual truth. But the divine renovation has begun; the agencies of restoring love and light are multiplying rapidly everywhere; a new spiritual consciousness is being awakened; a new public conscience is being created, and nothing can stay the entire reconstruction of all human affairs into harmony with the divinest ideas, till earth shall be very heaven.

And how has this latest light such surpassing power? Because it is the full, satisfying response to every great cry of man's immortal nature. Because it is the Ideal made Real. Because every declaration of Spiritualism concerning God and man can satisfy the most exacting ideal and the most exacting causality, presenting to imagination an expanse of truth of inexpressible beauty and sublimity, and to reason a field of facts of unimpeachable verity.

In the light of Spiritualism the ideal Deity is becoming real. The terrible God of the past is vanishing. The God who appeared as the infinite persecutor of men, overwhelming them with fear, is being replaced by an infinite Parent, worthy of human love and confidence. Prototype of human parenthood, God is drawing nearer to human hearts as the Omnipresent Father, the Omnipresent Mother; the All-enfolding Light and Love; the illimitable Spirit that fills the boundless universe with beauty and glory, yet a Presence closer to our lives than the very air that we breathe; a Presence that becomes ever more and more personal as intuition deepens and spiritual consciousness expands: on Whom the heart may lean for surest solace in every time of trial; and the source

of such intensity of strength as makes the soul quenchless and unconquerable, victor over every ill by the might of the indwelling Deity. God is the Infinite Intelligence, source of all finite intelligence; the Infinite Energy, source of all finite energy; the Infinite Glory, who is not and cannot be honored by the glittering baubles of ecclesiastic pageants. And God is the Infinite Common-Sense and the all-seeing Sympathy and Justice, who says to every soul: "Work for your fellow-beings is worship of me. Build me no costly temple till every child on earth has a comfortable home. Manifest your professed love of me by practical love of one another." And this divinest Deity is daily becoming more real to human perception, and more potent in human action.

So, too, in the light of Spiritualism, the ideal heaven is becoming real. The vague, visionary heaven of the past is vanishing. Set afar off, for an exclusive few, and its only door the crucifixion of Jesus. Oh! what untold miseries have been wrought in both worlds by that perversion of the truth! In the crucifixion of Christ is hidden a truth pertaining to the true regeneration, but no one enters heaven through the physical death of another. Spirit-intelligences differ in some statements; but descriptions of the spirit-world are identical; and all, sooner or later, keenly realize that Christ's declaration is literally true: "The kingdom of heaven is within you." Countless numbers of conscientious men and women, after passing from the earthly life have bowed down in bitter anguish of spirit at finding that they have not floated to the anticipated heaven, with diadem and harp of gold and seraph-song forever. For the actual state of one's nature and character at transition is the only status and establishment of the spirit in the hereafter. And a solemn thought it is that human beings are building every moment for eternity, by thought, by word, by act, and by every aspiration, very substance of self ascending to form there for habitation a palace of brightness and happiness or a prison of darkness and wretchedness. As you create here, so will you be encompassed there. As you build when a mortal, so you abide when a spirit. There is no escape from this inexorable law.

Spiritualism thus imparts the highest incentive to right thinking and right living; not only for right's sake here, but for the sure recompense of right in the hereafter. The ideal heaven of every anxious heart can thus be made real; for you are the creators of your own heaven. There are palaces of radiant splendor and dwelling-places of quiet beauty; fountains of living waters delighting the senses; gardens of fadeless flowers, more beautiful than earth's brightest blossoms; songs of sweetest birds that there never know sorrow; employments that suit and satisfy every energy and aspiration; schools for research and study, profound and enchanting; great councils of advanced spirits who plan for earth's progression; missions of loving ministry to spirits and to mortals; companions the best-loved and the most congenial; days of festivals for kindred and happy fraternities; and times of rest for the spirit, pure and entrancing as the cloudless calm of the seraphs; all that fondest heart, or highest intellect, or most prayerful soul, can desire or deserve. And the one path to all these precious possessions is through conquest of self and service of others.

And ever before the spirit extend still sublimer ascensions. As the nature grows into spotless unselfishness, purity and harmony, there open yet diviner vistas of beauty and blessedness, till having become united in very essence and being with the all-perfect, eternal soul, it is ushered at last into the utmost beatitude, the life all-celestial, that is forevermore "a joy unspeakable and full of glory." And the one path to this supremest blessedness is, also, through incessant conquest of self and incessant service of others. By one's own effort and attainment only can one reach the heights supernal. And no soul is shut out from this heaven. There may be imperfection and evil in the nature here; and in the life disappointment, defeat and even disgrace; but human souls by their own God-given powers can overcome every imperfection and rise triumphant over ill. Onward forever up the glorious steeps, each hour a step in the great ascent, with the fire of the soul's sublime possibilities kindled anew in the life, and the light of heaven's divine compensations glowing anew in the heart. This is the reasonable and beautiful heaven that is disclosed by Spiritualism, and this ideal heaven is daily becoming more real.

And the ideal communion of the saints is becoming real. Heroes and martyrs, saints and sages, are not lost to the world. They are working ceaselessly to release humanity from pain and sorrow, sin and death. The more unfolded the spirit, the more intense is the desire to help others. And your own loved ones, the precious loves of your hearts, who went from you, leaving the earth dark behind them, they are not lost to you; they abide with you. Many spirits make their spiritual habitation within the dear old earthly home. Loving arms fold about you, though you feel not the gentle embrace; tender faces press your own, though you sense not the loving caress. Unseen, unrealized often, yet they are with you, faithful and true as the shining stars to the night. At the couch of pain they minister with touch softer than the breath of the zephyr; to the weary and heavy-laden they bring balm more refreshing than the dew on Hermon; to the wayward and wandering they impart new purpose of purity and integrity. They are your comforters, your sustainers, without

Concluded next week.

Fragmentary Thoughts.

EDITOR OF THE GOLDEN GATE.

A small space in your good paper will answer my purpose.

In your March 29th No., "The Wonders." Others of the old mediums wonder what are the young people going to do? Are they ashamed of the name of Spiritualism? It will be just as sweet, just as comforting by another name; but do not sell its birthright.

I am pleased at the plain, outspoken thoughts so often found in the GOLDEN GATE. True inspiration, that comes with its musical rhythm, often strikes the keynote of another soul, though its answering tone may not be as perfect, yet it answers the finer unseen forces may reach another soul and assimilate, annihilating distance, and blend in harmony. This has been my experience in reading in the same No. of the 29th, of your paper, by the same lady, C. M. Coffin, "Gather the Fragments." I seemed to feel in perfect harmony and in her atmosphere. Thus I penned the lines on the same subject, and thank her.

MRS. L. A. COFFIN.

ONSET, Mass., Apr. 13, 1890.

When people talk lightly and glibly of having "made up their minds" about things on which the wisdom of mankind is still divided, we may well conclude that they would be intellectually better off if their minds were in a less finished condition.

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